MINUTES

OF THE

Sixteenth Anniversary

OF

LOST CREEK UNITED BAPTIST

ASSOCIATION,

OF THE

PRIMITIVE ORDER,

HELD AT MACEDONIA CHURCH,

JEFFERSON COUNTY, ALA.

On the 14th, 15th, 16th and 17th days of September, 1860.

JASPER, ALA.

PRINTED AT THE "JASPER ADVERTISER" OFFICE,

BY L. E. GILBERT.

1860

MINUTES

OF THE

Sixteenth Anniversary

OF

THE LOST CREEK UNITED BAPTIST

ASSOCIATION,

OF THE

PRIMITIVE ORDER,

HELD AT MACEDONIA CHURCH,

JEFFERSON COUNTY, ALA.

On the 14th, 15th, 16th and 17th days of September, 1860.

JASPER, ALA.

PRINTED AT THE "JASPER ADVERTISER" OFFICE,

BY L. E. GILBERT.

1860

Digitized by the Internet Archive
in 2011 with funding from
LYRASIS Members and Sloan Foundation

http://www.archive.org/details/minutesofsixteen00lost

MINUTES.

1. Friday, September 14th, 1860.—Brother B. E. Mullens, that was appointed to deliver the Introductory Discourse being absent by sickness, and Brother Robert Cain the Alternate, being absent also, by request Brother James R. Smith delivered the Introductory Discourse: Text, 4th Chapter, 32d verse of the Acts of the Apostles, "And the multitude of them that believed, were of one heart and of one soul."

2. After a short recess the Delegates assembled at the place appointed for holding the Association and after singing, prayer by Brother Robert Guttery.

3. Letters were then received and read from the churches represented; names of the Delegates enrolled and the state of the churches minuted as will be found in the table showing the state of the churches.

4. The Delegates then elected a Moderator and Clerk, which resulted in the choice of Brother Robert Guttery, Moderator, and Brother H. W. Hamilton, Clerk.

5. Opened the door of the Association for the reception of petitionary or new constituted Churches: none offered.

6. Invited visiting Ministering Brethren of our Faith and Order to seats with us.

7. Called for Corresponding Letters from our Corresponding Associations, and received a Letter and Minutes from Mount Zion Association by her corresponding Messengers, Jonas Byas and Ashcraft Partain, the Letter was read and received, and the Corresponding Messengers invited to seats with us.

8. Appointed a Committee of Arrangement consisting of Brethren William Gravlee, James R. Smith, W. B. Day, Abram Stevens, John M. Barton, Isham Prince, together with the Moderator and Clerk.

9. Appointed a Committee on Finance consisting of Brethren Davidson, Blackwell and Caleb Ried.

10. Appointed Brother John C. Hutto to write a Corresponding Letter to Mount Zion Association.

11. Appointed Brethren Samuel J. Fields, J. C. Johnson, Moses Fields, Jefferson Phillips, David Thomas, C. C. Kitchens, Jesse H. Faught and William Aldridge, a Committee to arrange the preaching during the present meeting.

12. The Association then adjourned until Monday morning 8 o'clock.

13. Monday Morning, September 17th, 1860.—The Delegates of the Association met according to adjournment.

14 After singing, prayer by the Brother Moderator.

15. The names of the Delegates called; the Constitution and Rules of Decorum read.

16. Called for the Report of the Committee of arrangement, the Report was read and received and the Committee discharged.

17. Our next Association will convene with Pisgah Church in Walker County, Ala., commencing on Friday before the first Sunday in October, 1861.

18. Appointed Brother B. E. Mullens to Deliver the next Introductory Discourse, Brother James R. Smith his Alternate.

Called for Letters of Correspondence to sister Corresponding Associations; the Letter to Mount Zion Association was read and received

and Corresponding Messengers appointed to the same, to wit: —Brethren Robert Guttery, J. W. Roby, Isham Guttery, Abner Cornelias and B. E. Mullens. To Muscle Shoal Association Brethren Isham Prince, Johnson Guttery, Wm B. Day, John M. Barton and Hiram Barton.

20. The Association agreed to divide the Association into four Districts, and that Pisgah, Mount Joy, Union and Mount Pleasant, form District No 1. And that Hopewell, Sardis, Macedonia, Liberty, of Walker; and Liberty, of Winston; form District No. 2. And that Sulphur Spring, of Walker, Bethel, Zion and Smyrna, form District No. 3. And that Liberty Hill, Sulphur Spring, of Tuscaloosa: Northport and New River, form District No. 4.

21. Appointed District Meetings as follows:—First District to convene with Mount Joy Church, commencing on Friday before the Fourth Sunday in August, 1860. Brother J. P. Johnson to Deliver the Introductory discourse, Brother Robert Guttery his Alternate, and Brethren J. W. Roby, Robert Guttery, James R. Smith, John M. Barton and Isham Guttery, to attend said meeting.

Second District at Liberty Church, in Winston County, to convene on Saturday before the First Sunday in August, 1861. Brother McPherson Cornelias to Deliver the Introductory Sermon, Brother John M. Barton his Alternate. And Brethren James R. Smith, Isham Prince, Robert Guttery, J. W. Roby and Isham, Guttery, to attend said meeting.

Third District at Sulphur Spring, in Walker County, to convene on Friday before the first Sunday in September, 1861. Brother Robert Guttery to Deliver the Introductory Sermon, Brother Isham Guttery his Alternate. And Brethren James R. Smith, John M. Barton, McPherson Cornelias, B. E. Mullens and Abram Stevens to attend said meeting.

Fourth District at Sulphur Spring, in Tuscaloosa County, to convene on Friday before the third Sunday in September, 1861. Brother Robert Cain to deliver the Introductory Sermon, Brother James R. Smith his Alternate. And Brethren John M. Barton, Hiram Barton, Robert Guttery, Isham Prince, McPherson Cornelias and B. E. Mullens to attend said meeting.

22. Called for the Circular Letters prepared by Brethren Robert Guttery and H. W. Hamilton they were read and received and ordered to be printed with the present Minutes.

23. Called for the report of the Committee on Finance,

and they report present contribution, ...	$40,40.
Remaining in the Treasury, ...	10,00.
Voulntary contribution by the Delegates, ...	9,60.
Sum Total, ...	$60,00.

24. Appointed Brother Isham Prince to write the next Circular Letter.

25. Appointed the Clerk to Superintend the printing of the Minutes, and that he have Eight Hundred copies printed, and distribute them to the Distributing Agents according to the contribution of each Church, reserving fifty copies for each coresponding Association; And allowing the Clerk $10,00 for his services.

26. Allowed the Clerk $10,00 for purchasing the new record Book and transcribing the Minutes on the new Book.

27. *Resolved*, That this Association return their sincere thanks to the members of Macedonia Church, and the neighborhood generally, for the very kind hospitality shown them during their session. And then the Association adjourned until their next annual meeting.

ROBERT GUTTERY, *Moderator.*

H. W. HAMILTON, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES,	DELEGATES NAMES. ☞Ordained Ministers are marked with an (o) ☜ ☞Licentiate Ministers are marked with an (L) ☜	Sab. Meet.	Baptised....	Rec. by Let.	Dis. by Let.	Excluded....	Restored....	Rec. on C.	Dead.....	Total.....		Contrib'n....	
	FIRST DISTRICT.												
Pisgah, Walker County, Ala.	Isham Prince,(o) Wm. Aldridge and A. Myres, -	2	0	0	5	0	0	0	0	20	$2	00	
Mt. Joy, Winston do do	Silas Morphew and Wm. H. Roden, - - - -	0	0	0	6	0	0	0	0	9	0	75	
Union, do do do	No representation—total last year, - - - - -	1	0	0	0	0	0	0	0	17	0	00	
Mt. Pleasant, do do do	No representation—total last year, - - - - -	4	0	0	0	0	0	0	0	15	0	00	
	SECOND DISTRICT.												
Hopewell, Walker County, Ala.	B. E. Mullens,(o) Wm. Gravlee and Caleb Reid,	4	2	0	1	0	0	0	2	37	4	55	
Sardis, do do do	A. Stephens,(o) J. M. Barton,(o) and H. Barton, -	2	0	0	0	1	1	0	0	27	2	00	
Liberty, Winston do do	A. Cornelius, J. Blevens and W. B. Day, - - -	0	4	5	2	0	0	0	0	26	5	00	
Liberty, Walker do do	G. A. Stone, D. Thomas and L. Thomas, - - -	1	1	0	0	0	0	0	0	26	2	25	
Macedonia, Jefferson do do	S. J. Fields, J. C. Johnson and A. Hardin, - - -	3	3	0	9	0	0	1	1	29	3	00	
	THIRD DISTRICT.												
Sulphur Spring, Walker Co. Ala.	H. W. Hamilton, C. C. Kitchens and T. Brown, -	1	0	0	0	0	0	0	0	17	3	00	
Bethel, do do do	R. Guttery,(o) D. Blackwell and Isham Guttery,(L)	3	8	3	2	0	0	0	0	86	5	25	
Zion, do do do	J. H. Faught, Wm. Wilson and J. Ferguson, - -	2	4	0	0	0	0	0	0	20	1	00	
Smyrna, Fayette do do	Alex. Lawrence,(L) - - - - - - - - - -	4	2	1	0	1	0	0	0	11	1	00	
	FOURTH DISTRICT.												
Liberty Hill, Walker County, Ala	W. Rabon, J. C. Hutto and W. J. Earnest, - -	4	0	0	0	0	0	0	0	20	2	00	
Sulphur Spring, Tus. do do	W. O. Dunn, B. Aldridge and Jas. Poe, - - - -	1	0	0	0	0	0	0	0	17	2	00	
Northport, do do do	James R. Smith,(o) and Y. Ancliburg, - - - -	0	1	0	4	0	0	0	2	82	3	00	
New River, Fayette do do	J. W. Roby,(o) L. W. Jenkins and J. Stndard, - -	1	4	0	0	0	0	0	0	20	3	00	
TOTAL. - - - - - - - - - -

A Circular Letter by Rev. Robert Guttery, on Feet washing.

To the Lost Creek Baptist Association, of the Primitive Order, and to the churches composing that body, sendeth christian salutation.

Very Dear Brethren; according to appointment you will expect from me a Circular Address, to be spread on your Minutes the present year. I shall therefore call your attention to the humble example of feet washing, laid down by our Lord in his gospel by St. John. This is a subject upon which we have long been divided in opinion, that the washing of the disciples feet as narrated by John, Chapter 13th, was a literal act, is, we believe admitted by all. That it took place in their assembled or congregational capacity is beyond doubt, and that it followed immediately after the Lords supper is to say the least, highly probable, if not absolutely certain. When we compare the language of John introduction to feet washing, where he says that Jesus knew that his hour was come that he should depart out of the world unto the Father, with that of Paul's introductory to the supper, where he says that the Lord Jesus the same night in which he was betrayed took bread &c., John, 13th Chapter, 1st verse, and 1st Cor. 11th Chapter, 23d verse. We are, we think, forced to the conclusion that both refer to the same circumstance and time. And when we add to this the fact that all the evangelists agree that the apostacy of Judas was foretold during the pass-over supper, and that John connects the same circumstance in his narrative of feet washing, there seems to be but little room for doubt on this subject. And we further suggest here that if it is contended that Johns account of his rising from supper, in verse 2d, did not refer to the same supper spoken of after the washing of feet but to some other supper antecedent to it; then how shall we reconcile this with the statement in verse 1st., that the Saviour knew that his hour was come, while it must on this suposition to have been at least two days before the pass-over. There is we admit some difficulty in reconciling this with the supposition that the Saviour in addressing Judas in this language: What thou doest, do quickly; intended for him to buy those things needed for the feast; John 13th Chapter, 28th and 29th verses.

But as to the main point, the congregational character of the act is settled beyond doubt; I deem it unnecessary to pursue this argument as to the precise time further at present; but will proceed to examine how far and in what sense it is still binding on the disciples of Christ, to wash one anothers feet, that it is still binding in some sense, is beyond doubt. For the Saviour immediately on resuming his seat after having performed the act of humility, condescension and love, told his disciples that as he, their Lord and master, had washed their feet they ought to wash one anothers feet. That he had given them an example that they should do as he had done to them. For the servant is not greater than his Lord, neither he that is sent greater than he that sent him. Was any example ever consecrated by acts and words more striking and appropriate, or could its perpetuity have been enjoined by arguments more forcible and direct, nor is the perpetuation of the ordinance more forcibly set forth in the Saviour's language above quoted, in the manner in which it was to be done; we speak with true regard to the christian feelings of all people. For as he had washed their

feet literally as an example and then enjoined them to wash one anothers feet as he had washed their feet. In that example we can see no way of escape from a literal feet washing corresponding with this pattern or example. We will not notice objections that is raised against this humble pattern at present. But will notice what we conceive to be the doctrine contained in it or signified by it, and to which the Saviour refered when he said to Peter: What I do, thou knowest not now, but thou shalt know hereafter. That Peter knew what the Saviour was doing literally is certain, but there was something signified in that act which he did not then fully realize; but which was manifest to him in his after experience, and this we think was the total depravity of the old man the flesh through which he was constantly subject to temptation, lust and sin; and by reason thereof needed daily cleansing and pardon. That Peter and the other apostles except Judas had a revealed knowledge of Christ as the anointed of God and of the value of that cleansing of which he spoke when he told Peter: Except I wash thee thou hast no part in me; is evident from the reply of Peter, Lord not my feet only but also my hands and my head, and that this washing refered to the washing of regeneration or cleansing from sin is also manifest because Judas was an exception to it, for as to literal washing he was no doubt as clean as any of the disciples. But they were then in their infantile state of the knowledge of divine things, and had many hard lessons yet to learn relative to their own weakness, frailties and manifold temptations, which would beset them in the world, the flesh and Satan; and which would drive them daily to Christ for pardon and cleansing, and to encourage them to come to Christ in all their need; Christ stooped down and washed their feet, although they were contaminated by contacts with the world and by so doing signified his love toward them and his willingness to forgive and cleanse them from all their sins. And here we remark that a knowledge of our own individual sins and need of daily cleansing begets that sympathy in us for our brethren, who like us are wrestling with their fleshy corruptions which qualifies us to bear their burdens and imitate the Saviours compassion, by fulfiling his command to do to them as he has done to us, forgiving their transgressions as he forgave ours and love as we are loved; by setting dear brethren at each others feet and washing them. And this literal act really shows forth what we appreciate in heart the love and pardoning mercy of our blessed Saviour toward us, and our readiness to forgive one another as he has forgiven us. Then we shall surely experience that happiness of which he spake of when he said: if ye know these things, happy are ye if ye do them.

We are aware that many of the brethren think we have fulfiled the injunction to wash one anothers feet when we exercise that meekness and charity which the literal act was intended to signify. To such we say that if a command to perform a literal act can be fulfiled by teaching and practicing those things signified by that act, then may we not claim to have Baptised every believer to whom we have taught the death burial and resurrection of the Saviour and our cleansing in his atoning blood. Again it is contended by many that feet washing though literal, is but an act of hospitality to strangers and travelers, &c. Had this been its intent, then surely Peter and the other disciples would have needed no after experience to enable them to understand

its import and meaning; besides they were neither strangers, travelers or visitors, that were the subjects of the first feet washing. But the little flock in their assembled capacity with their shepherd in their midst while the command was limited to the household of faith, wash one-anothers feet. Furthermore, it is evident that the simple act of washing the feet as an act of hospitality could have no suitable identity with that washing of which the Saviour spake to Peter in connection with feet washing: Except I wash thee, thou hast no part in me.

It is further objected that as we have no account that any of the disciples that participated in the first feet washing either taught or practiced it afterwards, both of which they were bound to have done had they understood the Saviours injunction in a literal sense. To this we reply that one of them at least, and he a chief one, too, while sitting on that throne to which he was distinguished by the king of Zion, not only gave a plain literal and full account of the institution, but in language equally plain and precise enjoined its after observance, enforcing obediance by that touching and never to be forgotten appeal from the Saviours own lips; If I, then, your Lord and Master have washed your feet, ye also ought to wash one anothers feet. The assurance that the Saviour instituted an ordinance and commanded its perpetuation is a sufficient guarrantee to us that the apostles both practiced it themselves and enjoined it on the Church; whether we have any after account of it or not. Else we must impeach their faithfulness to the highest trust ever imposed on men. Because had they understood the washing of feet in some mistical sense they would surely have given us some explanation leading us to that conclusion, or else how could we know when we have done an act, which it is declared we ought to do. I need hardly ask where any inspired writer has ever denominated works of charity and kindness.—Washing one anothers feet.

Further, as regards the fact that John stands alone among the evangelists in his History of this institution, Luke also stands alone among them in enjoining the perpetuation of the Supper. For although Matthew and Mark, both gives a short History of its celebration by the Saviour yet neither of them says a word about its observance or that it was ever to be again practiced. But this does not violate Lukes testimony: This do in remembrance of me. True Paul the apostle to the Gentiles gives us an orderly and methodical account of its institution and obligation resting on the church to perpetuate it according to the pattern in the original. But it is worthy of notice here that this account was called forth by the gross abuse of Holy ordinance of the Corinthian church in turning the solemn simplicity of the ordinance into an idolatrous feast. To correct which the apostle wrote his plain and touching account of the design and manner of the institution. Closing his account with a notification to them that, the rest will I set in order when I come, 1st Cor. 11th Chapter 34th verse. This word rest presupposes that there were other things pertaining to their church order not included in his letter. which he would attend to in person when he came among them. May we not conclude without much doubt, that feet washing was included among the rest; especially when the same apostle elsewhere clases washing the saints feet among those good works that evidenced christian faithfulness and piety, 1st Tim. 5th chapter, 10th verse. That John in the very close of the apostolic

age after the last of the Inspired Judges in Israel himself alone excepted, had been called from their thrones of judgement on receiving their writings and finding no recorded testimony setting forth the institution of feet washing; should have affixed his apostolic seal to it that none might question its divine authority after he was gone. And when inspired authority could be no longer invoked in its favor as had till then been the case, is reasonable. But that he should Thirty Four years after all other Inspired writers had closed their testimony, give us a plain full and touching account of the washing of the disciples feet by the Saviour with an emphatic injunction to them to do to each other as he had done to them, wash each others feet in token of their love and forbearance one toward another as he had manifested his. For then by the same act knowing at the same time that the apostles and primitive churches had never practiced it, neither intending the churches after him to observe it, would have been strange indeed; nor would it be less strange to suppose that John would have given a plain and concise narrative of a simple literal act and enjoined its future observance when he intended nothing more than a sentimental or figurative fulfilment and yet give no intimation of such fact.

We will close our remarks with a brief summary; 1st The Saviour washed the disciples feet literally in their assembled capacity and enjoined them to do to each other as he had in that example done to them; 2d. Neither the Saviour nor the apostles after him have explained away the literal act or abrogated it; 3d. No acts of mercy love or charity are anywhere characterized as Synonymous with washing one anothers feet; 4th. The literal act is positively enjoined by one of the enthroned Judges and recognized by the apostle to the Gentiles, while the supper is enjoined to be perpetuated by one of the Evangelists only and recognized in the same order by the same apostle; 5th. If one literal ordinance is to be done away by a figurative fulfilment without special inspired authority, then all literal ordinances may be dispensed with upon the same principle.

The above is submitted to the consideration of the household of faith, we hope and believe in the spirit of christian love and fellowship. And while we have endeavored to contend earnestly for what seems to us a command of our blessed Lord, we hope no Brother or Sister will construe our earnestness into a spirit of dictation or censure. On the contrary we think our hearts desire and prayer to God is for the peace, union and prosperity of Zion. May her watchmen see eye to eye, and all her inmates be of one heart and one mind. May they all be brought to harmonize in faith and in practice and as brethren live in peace abound in love to God and each other and thereby manifest their heavenly birth and parentage is the wish of yours in gospel bonds.

A CIRCULAR LETTER.

To Lost Creek Baptist Association of the Primitive Order.

Very dear and well beloved brethren in Christ; through the tender mercy of a kind and preserving providence we are again permitted to address you, in the form of a Circular Letter, on the subject of Ministerial support by the Church and the relief of the poor Saints. And permit me, my dear brethren, to say in the outset of my remarks on this subject, let brethren and churches beware of making

this or any other great question a party hobby, such a course may be legitimate in politics, but should be regarded as unworthy of the subjects of Christ's kingdom. We do not mean questions in Theology or the great fundamental doctrines of the Bible wherein is declared and set forth the glorious truth contained in the gospel of the son of God, but those questions that appertain merely to the domestic concerns of the church.

Then we enquire, first, who are the true ministers of the gospel of Christ, and what are their proper qualifications? We turn to the New Testament for information, see 1st Tim. 1st chapter, 11th and 12th verses: According to the glorious gospel of the blessed God which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful putting me into the ministry. And 2d chapter, 7th verse: Whereunto I am ordained a preacher (I speak the truth in Christ and lie not) a teacher of the Gentiles in faith and verity. Acts 9th chapter, 15th verse: But the Lord said unto him, go thy way, for he is a chosen vesel unto me to bear my name before the gentiles and kings and the children of Isreal.— And 13th chapter, 2d verse: As they ministered to the Lord and fasted, the Holy Ghost said, seperate me Barnabas and Saul for the work whereunto I have called them. And Romans 15th chapter and 16th verse: That I should be the minister of Jesus Christ to the gentiles, ministering the gospel of God, that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost.

The true minister of the gospel of Jesus Christ, is, therefore called of God, being sanctified by the Holy Ghost; the servant of God and an apostle of Jesus Christ. Paul declares that he was a prisoner of Jesus Christ, therefore, by this call and with these qualifications Paul was sent and constituted a true minister of the true gospel. In some respects the conversion of Paul and his call to the ministry was extraordinary, his conversion was a miraculous one, his call to the ministry was by direct revelation, Galatians 1st chapter, 11th, 12th, 15th and 16th verses: But I certify you brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ; but when it pleased God who seperated me from my mothers' womb and called me by his grace; to reveal his Son in me that I might preach him among the heathen immediately, I confered not with flesh and blood. The mission of Paul in other respects was ordinary, he was sent to preach the gospel of Christ, to be the instrument of God in his providence to convert sinners to Christ, to constitute churches, to edify the brethren, to promote and build up in the right way the cause of Christ. And these are labors and duties to which every minister of Christ either among christian or heathen people is called to perform; and these are the kind of ministers that we think have a right to be supported. And now the question will, and does naturally arise, to whom shall they rely on for their support? We answer if God has in his providence blessed them with a sufficiency of their own, let them, if they have a purse, take it with them and thereby support themselves, else where is their reward. On the contrary, if they are poor and unable to devote their time to the ministry in consequence of their poverty, let the church where their membership is supply them with everything necessary to enable them to discharge their

ministerial duties. We set our stake down close by the action of the church at Antioch; see Acts 13th chapter, 2d, 3d and 4th verses:— We are confirmed in the opinion that there is no scriptural plan for the support of the ministry outside of the church of which he is a member and of which he is the pastor. The plan cannot be found in an Association of churches or in a convention of Associations. Although it may not be sinful for Associations and Conventions to do these things, yet we think it is not practicable, and for this reason, there should be a close and dear relation between the giver and the receiver, and the more intimate this is the richer the blessing and the more satisfactory it will be to the giver, and the warmer will be the sympathy awakened in his breast and the greater will be the givers interest in, and concern for the object for which he has bestowed his hospitality. Now any unprejudiced mind, or at least it seems clear to the mind of the writer, can see that the present central scheme or board system is opposed to this principle, for it evidently seperates widely the receiver from the giver, indeed they have little or no acquaintance with each other except through several remote parties. The church is called upon to surrender all interest in the management of planing and directing the ministry, consequently the Mission work goes into the hands of a central board and merely content themselves to supply the funds when they are called upon by its agents. We therefore believe that this plan of our fast going Missionary brethren is just calculated to do the very thing that never should take place, lessen the interest, the concern, the affectionate solicitude and intimate sympathy between the church and the minister.

The present Missionary scheme, says an able writer, seems to conflict with church severeignty and independence. The church is wonderfully degraded by the workings of the system; the church is called upon to surrender all her rights, and the contributors, their rights; and the minister who puts himself under the authority of this central Missionary organ or board, is called upon to do that which we think no Baptist minister can scripturally do, put himself under authority other than that of Christ.

As we before remarked, we set our stake down by the action of the church at Antioch. The Holy Ghost said, seperate me Barnabas and Saul for the work whereunto I have called them. To whom my dear brethren was the Holy Ghost speaking, was it to an Association, evidently not, was it to a Convention, no, was it to a Mission board, certainly not; to whom then was the Holy Ghost speaking? It was most assuredly to the church at Antioch! And this we affirm without the fear of successful contradiction. Then no association, convention, or board has any scriptural authority to send out Missionaries. The authority is in the church and nowhere else; not one word is said on that occasion about money or anything else for the support of Barnabas and Saul, the grand probability is, at that time they did not need support, save the supporting grace of Almighty God. And with this assurance Barnabas and Saul went forth on their mission, they were successful in their ministry; and when they had fulfilled their work they returned to the church at Antioch, the same church that sent them out, by the direction of the Holy Ghost; they also gave an account of their ministry. And was their account such an account as modern Mis-

sionaries usually give after they return from a few months labor? Hear what the word says; Acts 14th chapter, 26th and 27th verses: And thence sailed to Antioch from whence they had been recommended to the grace of God, for the work which they fulfiled, and when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles; and there they abode long time with the disciples. Is that all; yes, that is all! How different is the account of modern Baptist Missionaries which they give when they return to the association, convention or board that sent them out, not the church that sent them out as did the church at Antioch.—Well their account is generally about in this way. We have traveled so many months, and so many miles, delivered so many Sermons, witnessed so many conversions, Baptised so many persons, constituted so many churches, &c.

The church at Antioch also sent Paul and Barnabas to Jerusalem to enquire of the apostles and Elders about the question of circumcision,, and they were brought on their way by the church at Antioch. When they were come to Jerusalem they were received by the church, after the church at Jerusalem had considered of the matter. Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch, chosen by the church, the company of the church, and the members of the church. That way of doing church business is independent and perfectly equal among the members.

It required the action of the church to determine doubtful questions either in doctrine or discipline; and we hold it as a fixed fact that the primitive church at Antioch, or at Jerusalem could not be in error, for in them were the apostles that were inspired, and all the members that had received the gift of the Holy Ghost, because it was impossible for the church to be in error, for the Holy Ghost said to the church at Antioch, seperate me Barnabas and Saul for the work whereunto I have called them.

We now turn our attention more closely to that feature of our subject, which is the support of the ministry or the duty of the church to support her pastor, and when any church has for her pastor one that God has blessed with a sufficiency to support himself and family, if he has a family, sufficient, we say, to enable him to devote his time to the ministry and live comfortable and prosper in the world, the church is in no obligation to support him, or help him, for he does not need help. But on the other hand if the pastor of a church is not thus blessed it is certainly the duty of the church to aid him to such an extent that he may devote all his time to the ministry that he believes to be his duty to do, and for proof of this position we quote the following scripture, 2d Cor. 11th Chapter, 8th and 9th verses: I robbed other churches taking wages of them to do you service; and when I was present with you and wanted I was chargeable to no man for that which was lacking to me, the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome unto you and so will I keep myself; 1st Tim. 5th Chapter and 18th verse: For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; And the laborer is worthy of his reward, Phil. 4th Chapter, 10th to the 18th verse: But I rejoiced in the Lord

greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which stengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.—Now ye Phillipians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound.: I am full, having received of Epephroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. 1st Tim. 6th Chapter 17th and 18th verses: Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches but in the living God, which giveth us all things richly to enjoy: That they do good, that they be rich in good works ready to distribute, willing to communicate;

We cannot believe that God calls his ministers to leave their homes and families on a Missionary tour, when at the same time their wives and children will probably suffer for the necessaries of life during their absence. But God requires them first to attend to those domestic duties that should and does cling closer and stronger on an honest mans heart than life itself. We mean to provide for his household, and if any man without distinction fails to provide for his household the scripture declares that he has denied the faith and is worse than an infidel. And again see 2d Thess. 3d Chapter, 8th to the 13th verses; Neither did we eat any mans bread for naught but wrought with labor and travail night and day that we might not be chargeable to any of you. Not because we have not power but to make ourselves an example unto you to follow us. For even when we were with you this we commanded that if any would not work neither should he eat.—For we hear that there are some which walk among you disorderly working not at all but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. But ye brethren be not weary in well doing, 14th verse; And if any man obey not our word by this epistle note that man and have no company with him that he may be ashamed, 15th verse, yet count him not as an enemy but admonish him as a brother, and Acts 20th, Chapter, 33d and 34th verses: I have coveted no mans silver or gold or apparel, yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me, And 35th verse, I have showed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.

We remember once to have read of a preacher that said he was not ashamed to have it said of him that he preached for money, because he did preach for money and would not preach without it, can that man say, or could he have said as the apostle Paul, I have coveted no mans silver or gold. And this is all we have to say about that preacher; but we have something to say about a certain character of preachers,

and they are very numerous in the world in our day, that ride on the best horse they can procure or probably in a rockaway, and wear the best clothes in market every day and feed on the best the country affords, and never work at all, as did Paul; may there not be at least some apprehension that it will be said to them as it was said to the rich man; Son remember that thou in thy lifetime receivedst thy good things. We believe that preachers may, when necessary, dirty their hands at work and still be respectable. Then those preachers with black silk gloves, tender hands, smooth faces, and soft heads, and money begging fellows we have but little or no use for them, because they cannot do us any real good; and put one of them in the pulpit and he can't say a word to the purpose. They never preach the depravity of human nature, and the reason is because they don't know it, or the doctrine of salvation by grace, probably for the same reason.

We claim to be on the side of Benevolence, true genuine Benevolence, and that is to give to the poor, to help such as need help honor the widows that are widows indeed, relieve the wants of the suffering and distressed. The poor widow that cast two mites into the treasury cast in more than all the rest because for that of her penuary she cast in all the living she had. So they that give to the needy of a willing heart, no matter how small the gifts there is more genuine Benevolence in their hearts than there is in all the gifts in the world that is bestowed where and when they are not needed, which is done for no other purpose but just to let the world know that they are not only Benevolent, but very Benevolent. It is wrong for the poor to give to the rich, or for the rich to give to the rich. But the man or woman that relieves the wants of the distressed, those distressed circumstances that the people of the world are incident to, by administering to their necessities has true Benevolence in his or her heart. These remarks is intended to apply to the relief of the poor saints, and the church is as much bound to relieve the suffering condition of any member of her body as they are that of their minister. And for this purpose let the church of Christ lay by her in store as God has prospered her a fund for the relief of the poor saints, that there be no gatherings when a case of necessity requires the church to bestow her hospitality. And this we think is enough on this point.

We are of opinion also that where a minister is called to take charge of three or four churches that by common consent or agreement they may unite and support him; and we further believe that it is their duty to do so. And where a minister has to attend as many as three or four churches once a month and is a poor man those churches should unite and relieve his wants enabling him to devote his time to the ministration of the Word. Studying to approve himself a workman that needeth not to be ashamed. And where the churches fail to discharge their duties in this respect they are sadly remiss in their duties. But we know that it is said that the Baptists are a poor and obscure kind of people and have not the ability to provide very bountifully for their ministers. Is it their poverty brethren? we fear not their poverty but their parsimony. They are in a great many instances rich enough, but are too stingy and too selfish to provide for any body but themselves; and in this way of doing consists the parsimony of Baptist churches to deliberately set down and make a calculation to ascertain just how little a minister can barely subsist upon. We are not very

sorry if our Baptist ministers does get hungry once and a while, by the way, for it cannot be denied but that it has been through their influence that the Primitive Baptist churches has got into this parsimonious condition.

The ministry, notwithstanding all this reluctance and parsimony on the part of Baptist churches, should never hesitate about what they must do, but should come to this conclusion, as for myself I shall preach the gospel of Christ, whether I am fed or starved, I feel that God has called me to this work, and woe is me if I preach not the gospel, I trust in the promises of my heavenly Farther. Jesus Christ says, Lay not up for yourselves treasures upon earth, Take no thought what you shall eat or drink, for our Heavenly Father knoweth that we have need of these things and He who feeds the sparrows and clothes the lillies, will also care for us. The ministers should not put their trust in the churches, but in their Father in Heaven that holds the hearts of all men in his hands. The silver is his and the gold also, and the cattle upon a thousand hills. Let them humbly try to do his will and we have confidence to believe that he will see to it, that they have all they need. It is not risking anything, brethren, they have Gods promise that they shall be provided for. It is therefore not risking anything to believe that God tells the truth and to take him at his word. When his ministers does what he requires he will do what he has promised; it cannot be otherwise. Christ was a great sufferer in this world, and the apostle says if we suffer with him we shall also be glorified with him.

Dear brethren, we feel now to dismiss this subject by saying to you try to live in peace, search the scriptures and in them you will find your duties; And may God Almighty help us all with an humble prayerful heart faithfully to discharge them so far as God has given us the ability.

Finally we say to our preaching brethren, if you can only have these qualifications to take along with you it will, we trust, be sufficient for you. Be strong in the Lord and in the power of his might, put on the whole armor of God that ye may stand against the wilds of the devil. Stand therefore having your loins girt about with truth and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fierry darts of the wicked, and take the helmet of salvation and the sword of the Spirit which is the word of God. But the end of all things is at hand be ye therefore sober and watch unto prayer; and above all things have fervent Charity among yourselves, for charity shall cover a multitude of sins. Use hospitality one to another without grudging.—If any man speak, let him speak as the oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ to whom be praise and dominion for ever and ever. Amen. H. W. HAMILTON.